

Therefore, there are two types of imprints:

- 1) Imprints that are seeds, and
- 2) Imprints that are not seeds

Imprints that are seeds were explained above. However, it is important to understand that not only delusions but any awareness in a person's continuum, leaves a seed when it becomes non-manifest. For instance, when we fall asleep the sense consciousnesses become non-manifest and thus transform into seeds or the potential to arise again. When we wake up the seeds of the sense consciousnesses transform again into their respective sense consciousnesses. The same applies to virtuous minds, such as love, compassion, generosity, and so forth.

Imprints that are not seeds are the imprints (predispositions or propensities) that delusions leave *while* they are manifest in a person's mental continuum. In the case of anger that lasts for instance for thirty seconds, that anger leaves imprints in the person's mental continuum every second of its presence. These imprints (other than the *imprints that are seeds*) are present at the time of anger and cannot transform into anger. Furthermore, they continue to exist in the person's continuum even after the anger becomes non-manifest and until they are purified. They are the imprints that are responsible for future habitual tendencies, future experiences etc.

The time when anger is manifest							
1. moment of anger	2. moment of anger	3. moment of anger	4. moment of anger	5. moment of anger	6. moment of anger	7. moment of anger	8. moment of anger
↓	↓	↓	↓	↓	↓	↓	↓
IMPRINT	IMPRINT	IMPRINT	IMPRINT	IMPRINT	IMPRINT	IMPRINT	IMPRINT

However, not only delusions leave imprints, also neutral and virtuous awarenesses do. They are responsible for our neutral and virtuous habitual tendencies, future experiences and so forth.

2. *Object*

Here the object refers to the object of the delusions. Since all awarenesses have objects, delusions cannot arise unless they focus on particular objects. Objects are the conditions in dependence on which the seeds of delusions transform into manifest delusions. For instance, anger arises when encountering an unpleasant or annoying object. The object is the object of focus of the anger whose negative qualities the anger exaggerates or superimposes.

Therefore, it is not only the object itself in dependence on which delusions arise it is also the misapprehension of those objects that is responsible for the arising of delusions. We apprehend objects to inherently exist, to have inherent negative or positive qualities, to be permanent, to be pure and able to provide lasting happiness, etc.

Since an object is necessary for a delusion to become manifest, we can prevent the seeds from awakening into the active form of the delusions by avoiding the objects that activate them. We can try to intentionally avoid the situations that give rise to particular delusions.

This is of course only a temporary –even if effective – measure to reduce delusions which becomes unnecessary once we are able to completely eliminate delusions and their seeds upon the cultivation of the wisdom that directly realizes the ultimate nature of phenomena.

3. *Distractions*

Here distractions refer to worldly social activities that naturally contribute to the generation and increase of delusions. Those activities include activities such as gambling, drinking, taking drugs, endless partying, and engaging in other frivolous activities. They agitate and distract the mind and are extremely detrimental to any kind of spiritual practice.

Unless we have some understanding of selflessness our spiritual resolve is easily swayed by external distractions.